593 servants is set aside at the expense of the tara-
342 vad to entertain these men when they visit their wives, sometimes for two or three days at a time.

351 The buildings and courtyard are surrounded
515 by a shady garden of coconut, jackfruit, cashew
[343] nut and mango trees. Chiefs and village headmen have a private bathing pool with stone steps running round it in their own garden; retainer [56] Nayars more often bathe in the large public bathing pools attached to the temples and reserved for "clean" castes of the village. Men and women bathe and swim daily in public clad in a loin-cloth, on opposite sides of the pool.
[526] Both boys and girls become excellent swimmers and divers almost as soon as they can walk.

351 In the southeast corner of the garden is an
[764] open space set aside as the group's cremation
[778] ground, while at another corner is a dense shrubbery devoted to the snake-gods of the group, in which small stone images of cobras are set up.

421 The property-group was traditionally a cor-
592 porate group in other sense than those in which
672 this term applied to the lineage. Whereas the lineage was held responsible in cases of offence against religious law (sins, or crimes against the village community), the property-group was responsible in cases of debt or theft (torts). The headman, on behalf of the group, must make restitution for such offences from the group's jointly owned funds. In addition, as representative of the group in the assembly, he must pay annual dues to the temple funds. Through its headman, the group also acted as a single legal personality in the payment of wages to its

421 servants and serfs, of rents to the janmi, and
592 the receipt of rents from tenants. Today in law
672 as it was codified by the British the legal personality of the property-group is clearly recognized: suits concerning property-disputes, for example, are filed in the name of a property-group and not of its karanavan as an individual.

592 (b) Ritual Observances of the Group

Besides having important legal functions, the property-group was united in rites of various kinds. Its members acted jointly as a host-
[561] group in inviting neighbouring groups of the village to rites de passage such as name-giving (28th day), first rice-feeding (6th month) and the ceremonies associated with a death. At the tali-
[796] rite, the lineage as a whole held the ceremony in its oldest house, but expenses were divided between the property-groups and food for the feasts
[764] cooked separately in their houses. Similarly at a death, the whole lineage observed pollution and attended the cremation, gathering of bones and ashes on the 7th day, and purification and feasting on the 15th day, but members of the property-group, male and female, each made offerings of cooked rice to the spirit in their
[765] courtyard each day during the pollution period. The rites of chief mourner were performed by the man considered most closely related to the deceased - her eldest son in the case of a woman, and the man next younger to him in the property-group, in the case of a man.

592 The propitiation of snakes and of dead male
782 forbears also united the group's members. The